



METHODIST PROTESTANT.

ORIGINAL RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

PENNSYLVANIA.

Carlisle, Dec. 30, 1831.

DEAR BROTHER,—Our prospects here, in a religious point of view, are tolerable at present. During the next spring or summer we purpose endeavoring to put up a meeting house. Our cause appears to be gradually gaining ground in the surrounding country, and some accessions are being made every round the preachers go on the circuit; with openings for new appointments. *Truth and liberal principles are mighty and will ultimately prevail, the barriers of untruth, illiberality, and prejudice to the contrary notwithstanding.* Yours, &c.

JAS. H. DEVOR.

For the Methodist Protestant.

NEW YORK.

Peekskill, Bedford circuit, Dec. 26, 1831.

DEAR BROTHER,—I rejoice greatly to hear, through the medium of the Mutual Rights and Methodist Protestant, the cheering intelligence of the stately steppings of the Divine Being in different parts of our infant Zion, in awakening sinners, comforting mourners, rejoicing the hearts of believers, and calling some of his dear children to their eternal reward in the kingdom of his glory.

Having an opportunity, permit me to cast my mite into the treasury. On this circuit we have had to contend with many sore trials; but amid them all we have had reason to rejoice in the Lord, that he continues to approbate our feeble exertions, in the establishment of His kingdom in the earth. About six weeks ago we held a four days meeting at Jamestown. The commencement, which was on Thursday, bore rather a gloomy aspect, as but few attended. Our congregation began to increase on the second day, and ere the exercises were concluded, the darkening cloud gave way, our drooping souls were cheered in listening to the plaintive sound of the broken hearted sinner: the tear drop of sorrow began to trickle down the cheek, and the cry was soon heard in the congregation "what must I do to be saved?" Three or four came forward to the altar that evening. The next day the word of God appeared to be quick and powerful, "sharper than any two edged sword." In the evening the house was crowded to excess, and the number of those who came to the altar, was increased to about 40.—Others that were seeking the Lord were forced to keep their seats, in consequence of the crowd. The next day being Sabbath, people came far and near. I think I never saw a greater number of people at a meeting in a country place than I saw there, on that blessed day, which will be remembered by many in eternity. The cloud of God's presence evidently rested over the congregation. In the morning we had a love-feast, and the Lord's supper was adminis-

tered. O what a season was this; here were seen the Baptist, Presbyterian, and some of our old side brethren, together with the new, with streaming eyes and melting hearts, mingling their prayers and praises around the throne.—In the evening we were forced to bring our meeting to a close for the want of aid.—Our ministerial strength consisted only of my colleague, one of the unstationed ministers of the circuit, and myself, together with about eight praying brethren, who were entirely exhausted.

I believe if this meeting could have been continued two days longer, there would scarcely have been an unconverted person in the place. At the close of the meeting, eighteen arose and testified that God had set their souls at liberty! and united themselves to the Methodist Protestant Church;—the work has been going on ever since. We have received as the fruits of this meeting rising 30; and more are expected. O that it may continue to spread till every sinner shall be converted to God. In this place we had laboured better than a year without any apparent success. But, bless the Lord, we have at last experienced the fulfilment of the promise which declares we shall reap if we faint not.—Our increase thus far, since our last conference on this circuit, is about seventy, some of whom have seceded from the M. E. Church. Yours respectfully,

A. J. PIERCY.

For the Methodist Protestant.

Utica, N. Y. Dec. 22, 1831.

DEAR BROTHER,—Through a gracious Providence, I am spared to make one more communication to you. I feel it a privilege as well as a duty to contribute all in my power to the cause of Mutual Rights and Religious Liberty. I have been on this side of the question ever since God, for Christ's sake, pardoned my sins and set my soul at liberty; which is about eleven years. The cause of Reform in this place, is on the increase. We have added eleven to our number since last September, one of them a local preacher from the M. E. Church; and our prospects for the future are quite flattering for still greater accessions. Our meetings are lively and interesting, because of the presence of the Lord. There are many that attend our meetings who are under more or less concern of mind, and one, last evening at prayer meeting, professed to find peace. We anticipate greater displays of the divine power.

We meet with some opposition, and that too from a source, we are sorry to say, whom it illy becomes as professed Christians. We are happy, however, to state, that the preacher in charge of the station of the M. E. Church in this place, has conducted like a Christian towards us, in giving to those who wish to attach themselves to us, a certificate of their acceptable standing, and recommend them to us; for which he has our highest esteem, and we doubt not, an approving conscience. We are much encouraged

to exert our influence to promote the cause and glory of God, inasmuch as we know our labour in the Lord is not in vain.

Yours, in christian love,

WM. G. MILLER.

Granville, N. Y. Dec. 15, 1831.

DEAR BROTHER,—We are prospering on this circuit as well as could reasonably be expected, considering the embarrassments we labor under. The Lord is evidently with us. Our third quarterly meeting, which was held in Granville, the latter part of October, was well attended and especially owned of God, in the hopeful conversion of a number of souls. Our members are firm in the great cause in which they have enlisted. Our numbers are gradually increasing. Yours, &c.

GEORGE SMITH.

Cherry Valley, N. Y. Dec. 17, 1831.

DEAR BROTHER,—I have not seen any statement of our proceedings in your paper. We had a camp meeting on the first of September. Our preachers were, Brother Thomas, from New York, Brothers Oakley and Gilbert, assisted by the labours of sister Thompson. There were fourteen tents on the ground. The Lord was graciously present. We had a sweet refreshing time. Several were converted, and many went away weeping. Since then we have had a quarterly meeting and have formed a circuit. We meet with considerable opposition from our old side brethren, but the Lord is with us.

Yours in love,

JUTSON WELLS.

Extract of a letter, dated

Pennfield, N. Y. Dec. 26, 1831.

Reform is progressing in these parts.

SAMUEL STROUGER.

For the Methodist Protestant.

VERMONT.

Wallingford, Dec. 24, 1831.

DEAR BROTHER,—With regard to our present state, as a body, in this section of the work, we are gaining ground, although our progress is small to what it is in some sections of the work. We have strong opposition to contend with.—Our enemies say all manner of evil concerning our preachers, especially the most useful among us, thereby endeavoring to prejudice the public mind against us. But we feel a good degree of satisfaction while we thus suffer; although exceedingly painful to our feelings to think and know, that men professing godliness in so high a degree, should so readily fall into so great wickedness; but God, who knoweth what his people of every age are called to suffer, hath said, "blessed be ye when men shall say all manner of evil of you, falsely, for my name's sake."

In the minutes of the Vermont Annual Conference, inserted in the 26th number of the Methodist Protestant, there appears to be an

omission of the appointment of Brother Justus Byington as our President. As our minutes stand published, he left the Conference without an appointment: which publication has given some uneasiness, inasmuch as our Secretary, Brother Geo. Smith, says, he sent the minutes regularly, and since the minutes were published, has written again, giving information of the omission of the appointment as President.

A short explanation of this, whether it was a mistake in the publisher or otherwise, would be very satisfactory to myself and others.

Yours, &c. DANIEL C. VAUGHAN.

For the Methodist Protestant.

VIRGINIA.

Northern Neck Circuit, Jan. 2, 1832.

DEAR BROTHER,—As our conference year is drawing to a close, I feel it my duty to Almighty God, and to our brethren in the United States, to give some account of the prosperity of our cause in this region of country. Our principles on this circuit have had to contend with those difficulties which are prevalent throughout the borders of our Zion. We have had, and still have much opposition. It is a truth, which will not admit of the smallest degree of contradiction, that many have come up with us to worship Almighty God, at times and places appointed for that purpose, have given us the right hand of fellowship, and apparently clothed in the beautiful garments of charity and brotherhood; whose object was not to cultivate a unity of religious feelings; but to give bias to the minds of the new-born babes of Christ.—Representations, prejudicial to the progress of liberal principles, are used in secret conclave, with the expectation of giving a death blow to the laudable efforts of our preachers and people, to establish religious liberty.

Young converts have been told, that their fathers and mothers espoused such a cause, and lived faithfully devoted to such doctrines and principles, until their heads were silvered over with the frosts of many winters; that after contending with the grand adversaries of their soul's salvation, they left the world in the most triumphant manner, shouting, victory! victory! Our opponents have found such weapons to answer their purpose better than arguments, predicated upon rational principles. Since our first quarterly meeting, which was held 25th and 26th of June, our cause has progressed in a very pleasing manner. We have endeavored to look for help alone in Him whose ears are open to the prayers of the righteous, and whose Almighty arm is ever stretched forth to save his people from those snares which have been set for their destruction. All our societies have had some additions. I am also happy to state that I have organized three others, which bid fair to prosper to the glory and praise of our kind Lord and Master. We have received on probation, since our quarterly meeting before mentioned, about eighty members, nearly all of whom will be received into fellowship before I leave the circuit. Thus the great Head of the church has moved forward the ark with his own hand. Amidst difficulties which have grown out of deep and inveterate prejudice, the saints of the most High have rejoiced, and sung praises, while the heavens have dropped fatness to our immortal souls. Our prosperity for the future (as heretofore) we expect from God, while we are conscious that his Church is to use all the means which He has ordained, to overthrow the powers of darkness, and for the establishment

of Divine truth throughout the world. We should feel humble and grateful for every instance of Divine goodness to us as a community. Every soul that is converted under our ministry, every tear that is seen to steal down the cheeks of sinners, should excite in us, as preachers and members of the Methodist Protestant Church, the most deep and heartfelt sensations of humility to drive us again to the feet of Jesus.

I would, in closing this communication, humbly suggest one thought to our brethren throughout our infant Zion; that is, we ought to look for success alone from Him who has all things in His own hands. I do not mean that our brethren should cease to act, but that all exertion should be founded upon faith in God, through our Lord Jesus Christ; and our triumph is certain.

May the great Head of the Church smile on us more abundantly in Christ Jesus.

I am yours, in the liberty of the Gospel,
JOHN GODWIN.

Extracts of letters,

Middletown, Va. Dec. 21, 1831.

The work of the Lord has been, and is now progressing on this circuit, (Hacker's Creek.)
DANIEL GIBBONS.

INDIANA.

Madison, December, 1831.

We have good meetings but no special excitement.
B. W. JOHNSON.

CENSOR.

For the Methodist Protestant.

Mr. Editor,—I perceive you are fond of camp meeting intelligence; but, from some cause, one of the most singular, I presume, that ever occurred, one of the camp-meetings in North Carolina, has not been noticed in your columns. Is not the neglect chargeable on your correspondents? Long since a detailed account of Rehobeth and Union Chapel camp-meetings appeared in your paper, but as yet not a solitary sentence from the Ellisville camp-meeting, though they were all in the same neighborhood.

You, Mr. Editor, and your correspondents, as well as the different religious denominations in the country, will do well to remember, that all your movements are viewed with the keen eye of a free, intelligent, and watchful community, and that there are many of that community who claim the right to scrutinize the movements of public men and public measures; and that they will exercise it at pleasure. The friends of Christianity should never forget, that amidst the bustle of boasted Revivals, when the letter and spirit of the Gospel are disregarded, the most fruitful crops of infidelity are sown; and in this way the tares presently overrun the pure wheat, and infidelity becomes the order of the day. I perceive in the religious periodicals of the country, a deference to ecclesiastics, which is withheld from the most prominent statesmen in the republic. Washington, Jefferson, Monroe, Adams, Jackson, &c. are names of familiar notoriety in the public journals of these states, whether connected with strictures, or compliments: but the name of an ecclesiastic, connected with animadversion on his public conduct, in a religious journal, produces tremor on the nerves of many. Are not such sensibilities of a morbid character? A malevolent prying into private matters, should not appear in a public periodical. But public measures

are public property, and public men, ecclesiastics not excepted, should be held accountable to the public, for their public acts.

Now, sir, I shall give you a brief summary of some of the public acts of certain public men; upon which I shall found a few inquiries and inferences. The Ellisville camp-meeting was held within three miles of Oxford, Granville county, N. Carolina. It continued nearly one week. Episcopal Methodists, Protestant Methodists, I believe some Presbyterians, and many who are unconnected with any Church, encamped on the ground. The ministers in attendance were some eight or ten Methodist Episcopalian, six Protestant Methodist, one or two Baptist, and one Presbyterian, occasionally. The religious excitement prevailing in the congregation at the commencement, the fruit of the above mentioned camp-meetings, as also of an imposing Presbyterian meeting which had just terminated in Oxford, caused the Ellisville meeting to commence under unusually favorable auspices. From the blended character of the encampment, the public mind seemed cheered with the hope of charitable concert, in the labours and privileges of the ministry and people of the different christian denominations in attendance. The people were evidently, with but very few exceptions, predisposed to the most endearing fellowship, and the uncharitable course pursued by the ministry, who presided in the meeting, doubtless cost them much pain and many tears. Mourners flocked to the altar from the commencement, and the congregation behaved well.

Days and nights in succession passed away, until the meeting expired, and not a minister of any denomination, except Methodist Episcopalian, was seen in the pulpit, or invited by the presiding elder, as I learned, to officiate in any public way. The importunity of many in the congregation soon gave evident embarrassment to the presiding elder, which produced, on Sunday at eleven o'clock, the following explanation, substantially. "Since this meeting commenced, I have been frequently asked why I do not invite ministers of other denominations to assist in our public services. Hitherto I have assigned no reason, I now give the following:—1st, the meeting was appointed for Methodist preachers. People should have come to hear them preach; and if they have done so, there is no disappointment. 2ndly. We have enough to supply the pulpit; and 3rdly. We think them qualified for the services; and therefore we have invited no others." On this point, such was the importunity of many of the people, and some of the Methodist Episcopal members, that some Protestant Methodist Ministers were solicited repeatedly to preach in the tents, by the people and those ministers, which, however, they studiously avoided. One, a very aged minister, it is said, ventured into the altar, but was so sternly repulsed that no other ventured. Another, of many years standing in the ministry, who tented on the ground, was censured for suffering a mourner to cry too loudly in his tent, and accused of a design to set up an opposition meeting, for rendering some official attention to said mourner. A minister of some note prefaced his pulpit services by saying, substantially, in relation to said mourner and tent, that "he hoped God would not make the person in that tent," pointing or looking towards it, "so dreadfully happy, as to disturb him before he had investigated his subject;" and that he "hoped He would not make him so desperately or dreadfully happy, as to disqualify him for it" An

application was made to the presiding elder to publish some appointments, or to suffer a private gentleman, of high respectability in the neighborhood, to do it; he refused in both cases. The meeting closed without the communion, love feast, or any opening to receive members. A minister stated from the pulpit at the close, a supposition of 73 converts. Persons who lived in the neighborhood, and knew most that professed, estimated 35 or 40, black and white. — Polite civilities were dispensed with towards the Methodist Protestant Ministry, by the presiding elder; some of them were not spoken to by him during the meeting.

This, sir, is an unvarnished history of the Ellisville meeting. Mr. B., the presiding elder, said the meeting was appointed for Methodist preachers, but there were six Methodist Protestant preachers present, who were not invited to share in the public services. Did he intend the idea that they were not Methodist preachers? If so—what constitutes a Methodist preacher? They agree, as Preachers and Christians, in almost every thing, except church government. Protestant Methodists are ecclesiastical Republicans, having a representative government throughout. Episcopal Methodist preachers are ecclesiastical aristocrats, excluding, as they do, the people from representation. Upon this principle, according to Mr. B. a man must be an ecclesiastical aristocrat, in order to be a Methodist preacher. But there were Methodist preachers enough to do the preaching, and he thought them qualified, and therefore no others were invited. So then, if Mr. B. could supply a sufficiency of his sort of Methodist preachers, he would soon have no others in the world. Is this sentiment suitable to Christian charity and brotherly love? "Enough to do the preaching and capable therefor," &c. if preaching to an audience is only intended for their amusement, like touching the cymbal, then the above sentiment may have been correct. But if a reformation of the heart of obdurate sinners be the object, is not that sentiment worse than questionable? And if we are to attach any importance to the conversions contended for by Methodists, is it not extremely probable, that had Mr. B. pursued a more liberal plan, that scores would have professed who did not? Very few who were present will doubt this.— But can it be possible that the all-important matter called conversion, is at best so trivial in the estimation of Mr. B. that he would rather the people should remain destitute of it, than to obtain it under some other ministry beside his own? But, sir, I must presume to press my inquiries a little farther. This strange discrepancy in numbering converts. Who is to be deceived in this management? Electioneering partizans at a distance may be, but the enemy of human happiness is not, much less is He who "searcheth the heart and tryeth the reins:" nor indeed, is an observing community.

But again, for a minister to be the accredited functionary of a church, in the management of a very important public meeting, and for regularly accredited ministers of other churches, to be in regular attendance so many days together, without his even speaking to some, or rendering official attentions to any. Is such coarse incivility, accordant with the pure, peaceful, and elegant principles of Christianity? But perhaps I have not yet touched the nerve of his motives. Exclusive claims to a valid ministry have been urged by several communities. Upon this principle Roman Catholics discountenance all but

their own. High churchmen do the same—and upon this very principle alone, can Mr. B. exonerate himself. Amidst the effort for pre-eminence, has he and his adherents become the favourites of St. Peter, and fallen upon his keys?

My first inference is, that if tempers so intolerant and unkind, principles so selfish, arrogant and exclusive, and practices so crude, unsocial, and uncivil, as those developed in the conduct of Mr. B. accord with Christianity, then indeed is Christianity of but little value to the human family, in the present frail state of existence: and that such Christianity, armed with sufficient power, under the same circumstances, would be as bloody and intolerant, as Paganism or Mahometanism. Secondly, that such Christianity has made more infidels than any other course whatever; and will continue to do so, until it is unmasked and exhibited to public view, in its true and hateful character. Thirdly, that the Christianity of the old and new testaments, which is truly pure, peaceable, gentle, easy to be entreated, full of mercy and good fruit, without partiality and without hypocrisy, calls upon its faithful children of every denomination over the world, to separate themselves from bigots, wherever they may lurk; and to live in love, and labor in union with each other, for the promotion of universal peace and good will among men. Fourthly, the fine gold should become dim, and that lovely day, which now seems to dawn upon the nations, should suddenly be overcast with clouds, and become dark, dreary, and chilly, with the storms of a long moral winter; and instead of our witnessing the resplendent influx of millennial glory, another age of infidelity should cover Christianity with mourning weeds. Fifthly, and lastly, that Christians of every name, and Methodist Episcopalians especially, will do well to remember, that although they confide so much to the discretion of their preachers, that they are not to be saved nor damned upon the faith of their preachers; and that so far from their being bound to sustain their preachers in unhallowed acts, tempers or principles, they are not at liberty to follow them, further than they follow Christ; and that moment they evince "lordly pretensions over God's heritage," they should curb or abandon them; as every one has to give an account of himself to God.

W. W. HALL

RELIGIOUS.

For the Methodist Protestant.

Mr. Editor,—The recent intelligence, furnished by your valuable paper, is truly cheering to all who feel an interest in the prosperity of the church of God generally; and must be particularly gratifying to the ministers and members of our infant branch thereof.

Deep spirituality and engagedness should mark the character of every one attached to our Zion. The religion of the New Testament should be manifest in the lives of all; and that deadness and cold formality, which prove the bane of the Christian world, should be banished from every one who professes to believe that "Repentance towards God" and "Faith in our Lord Jesus Christ," which "works by love" to the "purifying of the heart," are indispensable to the salvation of the soul.

We are glad to find that some of our people are awaking to so just a sense of their high Christian privileges, both in the ministry and membership, in several sections of our work. They appear to be renewed in holy zeal and

effort for the promotion of the Redeemer's kingdom; and have the pleasure of seeing convictions for sin, and conversions to God, multiplying around them. We bid them God speed, and hope that the day is not distant when a general and suitable interest will be felt in every professor's bosom, throughout our entire fellowship.

O that the set time to favor us were come! which will arrive whenever we become a deeply engaged and truly pious people. How many stumbling blocks are to be removed! How many are at ease in our Zion! How many have the form, but are living destitute of the power, of Godliness! How many who say, Lord, Lord, but who neglect to do what Christ has commanded them! How many are trimming between God and the world! How many are indulging in a delusive hope of Heaven—while their hearts are the seat of passions and affections altogether incompatible with holiness?

Why are not all our churches visited with an outpouring of the Holy Spirit! And why are not our altars crowded with penitents, crying out in the bitterness of their anguish, what shall we do to be saved? We answer, the want of more experimental piety and heavenly zeal in our own hearts, as professors of the religion of the Lord Jesus Christ.

O thou God of our mercies, who hast strangely called us out of the old, as we trust, for the purpose of forming a new church, which shall shew forth thy praise to a glorious extent; be pleased to shed forth the influences of the Holy Ghost upon us, "a people called of the Lord." Waken! O, waken us to a due sense of our high obligations to love, and live, and labour for thy cause and glory! And let every one of us, in the sincerity of our hearts, respond, Amen.

JOSHUA.

ECCLESIASTICAL.

For the Methodist Protestant.

Mr. Editor,—Will some of the members of the General Conference of the M. E. Church, for 1812, please inform your readers if there were not a majority of that Conference, in the early part of its session, in favor of taking from the Bishops, the power of appointing the Presiding Elders, and vesting the same in Annual Conferences? Also, by what circumstances several members abandoned the majority, and deserted the interests of their constituents, (declared in their election,) and by those movements have kept the travelling preachers in bondage to the Presiding Elders to this period?

It is hoped that these questions will be answered, in order that a correct history of the monopoly of power in the hands of a few, may be spread on your journal, and that those doings may be properly estimated. And as the present defenders of absolute clerical power ask nothing but "sheer justice" in all that relates to the organization of the M. E. Church, we hope there will be found sufficient integrity, firmness, and independence, to furnish your readers with a correct and "sheer justice" representation of facts in this matter.

We ask not for the names of the individuals, for the purpose of exposing them to the public. No: let their names be buried in oblivion in this transaction. But let their defection be known, by which they sacrificed a principle sacred to freemen, and in consequence bound the church in adamant chains of perpetual bondage to Bishops and Presiding Elders.

INQUIRER.

OUR THOUGHTS.

Guard well thy thoughts, for they are heard in heaven. All the elementary principles of moral conduct may be found in the thoughts; they are the seeds of action, the faint lineaments of good or evil, the ground work of the whole picture of human life. The whole current of morality flows from these little fountains which retire inwardly, until lost in the secret chambers of the mind and perception. The wretch that trembles before the bar of insulted justice, who is horror-struck while faithful witnesses are developing his turpitude, and while he expects from the lips of the judge the sentence of the law, which has no ears to listen to his supplications, may trace back all his guilt and wretchedness to his thoughts. The murderer, whose hands have been stained with the blood of his fellow man, who pitied not the cries of his victim when about to strike the last fatal blow, and who survived his deed of death only to die more hideously, first by the gnawings of his own conscience, and then by the stern hand of retributive justice, may thank his *thoughts* for all this horrid consummation. He, who has linked crime with crime, making one enormity necessary to cover another, until he has passed a concatenation of revolting atrocities, may lay the first link of the chain to his thoughts. The apostate from his God, who once carried a high profession, and seemed to outstrip the foremost in zeal and diligence, but who now grovels in vice, and finds his companions among the groundlings of sensuality, the scandal of his profession, and the grief of his friends, may find the commencement of his infamy and defection in his thoughts. Ye candidates for immortality, "How long shall your vain thoughts lodge within you?"

COMPARING POSSESSIONS.

A gentleman one day took an acquaintance upon the leads of his house, to show him the extent of his possessions. Waiving his hand about, "There," says he, "that is my estate." Then pointing to a great distance on the other side—"Do you see that farm?" Yes. "Well that is mine." Pointing again to the other side—"Do you see that house?" Yes. "That also belongs to me." Then said his friend, "Do you see that little village out yonder?" Yes. "Well, there lives a poor woman in that village, who can say more than all this." "Aye! what can she say?" Why, she can say, 'Christ is mine!' He looked confounded, and said no more.

DEVOTIONAL.

DELIGHT IN A HOLY LIFE.

I have rejoiced in the way of thy testimonies, as much as in all riches.—*Psalms cxix. 14.*

Do we desire to bear a testimony for God—in "declaring the judgments of his mouth?" Then must we realize their supreme joy far above earthly treasures: and "of the abundance of the heart, our mouth will speak." There is, indeed, a real joy in despising earthly joys. 'How sweet,' said St. Augustine, referring to the period of his conversion, 'was it in a moment to be free from those delightful vanities, to lose which, had been my dread; to part with which, was now my joy.' More satisfying is the believer's rejoicing in the way of God, than that of the miser in his untold treasures. Here he

may safely say to his soul, "Soul, thou hast much goods laid up for many years; take thine ease." And these are the only riches within the reach of all. If we are poor in this world, it is the Lord's providence. If we are poor in grace, it is our own fault. It is because we have despised the counsel that speaks to us—"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." The believer's portion includes "things present and things to come;" something enjoyed, and much more expected; the mercies of eternity added to the blessings of time; the riches of both worlds—all assured to him by the covenant of grace, "in the way of the Lord's testimonies." And is it not then most strange, that with such treasure in possession and in prospect, the child of God should be so unmindful of it—so careless in increasing his store, and in confirming his own interest in it? But the riches of God's testimonies have this peculiar property, that they cease to rejoice the heart when they are not uppermost there. Alas! do we not know something of this from our own experience? Have there not been times when they have appeared little desirable in our eyes, and we have actually rejoiced in the accession of some worldly good, or the accomplishment of some worldly desire, more than in this heavenly treasure? And then, though the believer rejoices in the whole of God's testimonies, and would not for all that this world can afford, lose a verse or a letter of his Bible, yet there are some parts which he delights in as his peculiar treasure. A general interest in Scripture does not satisfy him. Texts that have been directly applied to his conscience by the power of the Spirit, whether doctrinal, practical, or experimental, are especially precious; and he will be seeking to increase his little stock, until he has apprehended the full enjoyment of the whole; if indeed the fulness of that which is called "unsearchable" can ever be, in this life at least, completely enjoyed. But it was not so much in the Lord's testimonies, as "in the way of them," that David rejoiced—the way in which they lead—"the highway of holiness;" the way which is so contrary to our natural desires and inclinations, the narrow way of the cross—so revolting to flesh and blood, that none but the true sheep of Christ can ever enter, or continue to walk in it. Yet we may and must rejoice in it, as the Lord's way, the way of his appointment, of which he hath spoken to his people—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—*Bridges on Psalm cxix.*

PRAYER.

"Prayer flourishes and grows in beauty like a flower in a state of domestic culture. It has a small beginning, but a bright consummation: it is cradled in the cloud, but crowned in the sun-beam. To accomplish it well, we have often to begin it illy, that is, as we can in the midst of retardments and vocations; if not holily, yet humbly; if not with the unction of divine grace, at least with a full feeling of human depravity; if not with assurance of success, at least with the conviction of need; finding the strongest motive to prayer in the weakness of our efforts to pray. Prayer thrives with repetition. All can try; all can ask; all can kneel; and most idle and dangerous it is to trust to anticipating grace, or to wait in expectation of gratuitous mercy, without putting forth such natural strength as we possess, in confessing inability and imploring succor. The holy will, the sanctified wish, the steady pur-

pose, are of the free bounty of God to impart; but to do the act of prayer with humble endeavor; to do it with exemplary frequency; to avow a sinner's concern for his soul, and to supplicate forgiveness, are simple doings within the competency of miserable flesh; duties which humanity is a debtor to perform, and from which beginnings we may mount on the promises of Scripture to that high and "holy hill," where our Maker will shed the dew of his blessings on all sincere supplicants."

TEMPERANCE.

WHAT MIGHT BE DONE.

Should all the inhabitants of the United States cease to use intoxicating liquor, the following would be some of the beneficial results, viz:—

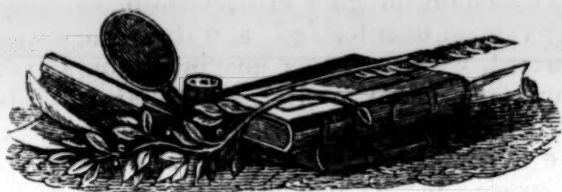
1. Not an individual would hereafter become a drunkard.
2. Many who are now drunkards, would reform, and would be saved from the drunkard's grave.
3. As soon as those who would not reform should be dead, which would be in a short time, not a drunkard would be found, and the whole land would be free.
4. More than three-fourths of the pauperism of the country might be prevented; and also more than three-fourths of the crimes.
5. One of the grand causes of error in principle, and immorality in practice, and of all dissipation, vice and wretchedness, would be removed.
6. The number, frequency and severity of diseases would be greatly lessened; and the number and hopelessness of maniacs in our land be exceedingly diminished.
7. One of the greatest dangers of our children and youth, and one of the principal causes of bodily, mental, and moral deterioration, would be removed.
8. Loss of property, in our generation, to an amount greater than the present value of all the houses and lands in the United States, might be prevented.
9. One of the greatest dangers to our free institutions, to the perpetuity of our government, and to all the blessings of civil and religious liberty, would be removed.
10. The efficacy of the gospel, and all the means which God has appointed for the spiritual and eternal good of men, would be exceedingly augmented; and the same amount of moral and religious effort might be expected to produce more than double its present effects.
11. Multitudes of every generation, through all future ages, might be prevented from sinking into an untimely grave, and into endless torment; they might be transformed into the divine image, and prepared, through grace, for the endless joys of heaven.
12. God would be honored, voluntarily and actively, by much greater numbers; and with greater clearness, and to a greater extent; and would through their instrumentality, manifest his glory.—*Report of the American Temperance Society.*

A SKETCH.

His morning sun rose fair—no wandering clouds floated across his bright and pearly surface—no gathering storm lowered over its even pathway, in its onward progress to meridian glory. He grew up to manhood. The damask tints of health were on his cheek—the fire of youthful passion sparkled in his eye, yet tempered with the placid expression of cheerfulness

and content. He revelled in the clear and calm sunshine of friendship—smiling plenty crowned his board—the blooming partner of his bosom joyfully welcomed him to his homely cot—the angel of peace with outspread wings hovered over his domestic altar—his sleep—that of the laboring man—was sweet, for he sank to rest in the possession of conscious innocence.

But the destroyer came—he offered the tempting chalice to his lips, and bade him taste its sweets. The workshop was neglected for the haunts of vice and the scenes of midnight revelry and debauch—the homely cot, once the abode of happiness, seldom greeted his presence but to witness acts of brutal violence; the blossoms of intemperance flourished thick upon his visage—the languid, bloodshot eye marked its fearful progress, and the haggard look and hollow cough bespoke the swift decay of nature. Poverty and wretchedness became the inmates of his dwelling, and sorrow and suffering the portion of his family. He fills a drunkard's grave.



BALTIMORE:

FRIDAY, JANUARY 20, 1832.

The Editors of the Christian Advocate, in our opinion, resemble the Ishmaelites. Their pens, at least, are turned against most other denominations; and the pens of most other denominations are turned against them. The odds is fearful!

These same Editors, in a late number, have found it necessary, in the hope to silence the voice of thousands of the members of the Methodist Episcopal Church, who call for a representative church government, to state, that the members are not taxed; and, therefore, have no right to representation.

The article may be paraphrased thus:—Dear brethren. We, the preachers of the Methodist Episcopal Church, are content that after the leaders, who are under our influence, and have received their appointments from us, shall have solicited and obtained all the contributions possible in their classes; and after all the stewards shall have made all the efficient appeals possible, and obtained all the funds practicable, for our support: we say, we are tolerably content, while you permit us to legislate for you, in temporal as well as spiritual matters; well knowing, that as we can legislate as we please, we can always so conduct matters as to secure a comfortable support from you, our faithful and docile members.

The North Carolina Annual Conference of the Methodist Protestant Church will convene in the city of Raleigh on Thursday, the second of March next.

Extracts from Foreign Journals received at the office of the Methodist Protestant:

THE REV. JABEZ BUNTING, A. M.

It is not easy to conceive of a more exalted or responsible office than that of an "AMBASSADOR FOR CHRIST." Whether we consider the dignity of the Master by whom he is sent, the nature of the embassy with which he is charged, or the important results of a proper fulfilment of its duties, both as to his own peace and honour, and the everlasting destinies of the immortal beings with whom he has to negotiate; we need not wonder if men, duly impressed, have been ready to exclaim, "Who is sufficient for these things?" Yet there are not wanting those who, having been elevated to this dignity, in early life, have found their strength equal to their day, and are still faithfully discharging all its various duties and responsible functions, and proving themselves wise to win souls to Christ.

This honour we believe to be shared by the individual whose portrait we are now about briefly to sketch.

The Rev. Jabez Bunting, if we are rightly informed, is a native of Manchester. It is said that his mother, a pious but afflicted woman who resided in that town, in a season of deep sorrow visited a chapel near her residence, in the hope of obtaining some portion of consolation; and that, while seated in that sacred edifice, she was so powerfully impressed with a sense of the goodness of God, that she resolved to dedicate her child to His service, as a minister of His Gospel.

It is upwards of thirty years since Mr. Bunting commenced his labors as an itinerant preacher in the Wesleyan connexion; and in every circuit in which he has since travelled he has acquired a considerable degree of popularity. In the meantime, he has been honoured with a large portion of the regard and confidence of his brethren in the ministry, having been repeatedly chosen by them to fill the office of secretary to their annual conferences, and, in the year 1828, elected to fill the President's chair.

It would be but poor praise to say of Mr. Bunting, that he is well versed in the doctrines of Methodism: he states those doctrines with great clearness, and enforces them with all the earnestness of a man who believes them to be according to the oracles of God. But it is in addresses to the conscience that he excels; and his ministry is often of a very searching description. He is not what some would call "a son of consolation;" and yet he sets the love of Christ, and the rich promises and provisions of the Gospel, in such a clear and striking manner before his hearers, as is well calculated to excite the most lively confidence in the divine mercy.

Report speaks highly of Mr. Bunting's private worth:—as a husband, a father, and a friend, his character is said to be in perfect accordance with the Christian character. He has been accused of prejudices and partialities; but it is quite natural to be most warmly attached to those whose sentiments are congenial with our own. It has also been said that he is not sufficiently condescending and tender towards the poor and weak of the flock. This, in a religious society, constituted as Methodism is, must certainly be very prejudicial to his success among a class so numerous and important. It has been said further, that he is too tenacious of the supreme power of "the Conference;"—that he maintains the dignity of his office at the expense of the people's liberties—and that he is

eager to stifle, in the very bud, every desire that may be expressed for a greater portion of freedom from priestly domination—that he is, in fact, in the church of which he is a member, what in the body politic we should call, a most determined anti-reformer. We detest radicalism both in church and state: but there is a leaven inserted in the whole mass of society—a principle of civil and religious liberty, by the working of which great and beneficial effects will be ultimately produced. With this leaven we have no doubt Methodism is impregnated; on that system, we have no doubt, it will, ere long, operate most powerfully and beneficially; and that preacher who, instead of giving this principle its proper direction, and leading it to safe and important results, should aim to check or stifle it, may find that he came into the world a day too late, either for his own prosperity or the people's good. If Mr. Bunting, or any other preacher, in that, or in any other religious society, under the idea of magnifying his office and maintaining due authority in the church, does not soon descend to lower ground—does not listen to the remonstrances of the people—does not concede to them that liberty which is their just and unalienable right;—such preachers, however eminent, however useful they may have been, will lose their hold on the affections of their people, will mar their usefulness, will destroy their true dignity.

We can, of course, only speak in a general way: into the sad misunderstandings, heart-burnings, and jealousies which exist on these points among the Methodists at the present hour, it is neither our duty nor our wish to inquire. It is our earnest wish that Mr. Bunting, in common with all who sustain the ministerial office, may be constrained by the love of Christ faithfully to discharge the duties of their high and important station, "not as being lords over God's heritage, but being examples to the flock; that, when the chief Shepherd shall appear, they may receive a crown of glory that fadeth not away."—*Pulpit.*

ON THE EXISTENCE OF EVIL.

Few things, perhaps, have more puzzled the mind of a good man than the seeming contradictions which he continually observes of the goodness of Providence. Those whom he has loved and esteemed for their piety, have been visited with deep affliction, while "the wicked live, become old, yea, are mighty in power; neither is the rod of God upon them." These things he has felt to be painfully mysterious, and doubly painful, when the infidel urges back the argument with scorn. But then, he reflects that eternity will unfold the mystery, when the immortal mind shall in the grave leave "its darkened dust behind," and that the prosperity of the wicked, in this world, argues the necessity of another, where every man shall receive the recompense of his deeds.

In examining the nature of evil, we feel inclined to treat it rather as a negative quality. We behold the benevolence of God manifested in the contrivance displayed throughout creation; and where evil exists, it seems necessary to be referred to some other cause than the design of the contriver. It is evident, that the government of God, since he is benevolent in all his purposes, all-wise to know that which is most expedient for his purposes, and all-powerful to carry his designs into effect, must produce happiness, while that which is opposed to his government must as necessarily produce misery; hence the plain deduction, that conformity to his will

produces happiness, and non-conformity misery. With such reasonings as these, for the ground of our arguments, we are obliged to conclude, that the source of all evil is opposition to the will of God.

All natural evil resolves itself into moral evil, as its cause, for no matter, or creature that does not possess a will, can of itself disobey the commands of God, seeing that it must be acted upon by an external cause. Therefore, as man is plainly the only moral and accountable being on earth, his derelictions alone must be the cause of the universal misery and deformity that we behold. The most virtuous cannot but confess, that the depravity of the human race has spread itself to a dreadful extent. Even the laws of society are not sufficient to prevent the atrocious crimes that every where abound; while those vices which these laws cannot affect, exist to a mournful degree. We hence deduce, that the universal depravity of man is the cause of universal misery. We take another step, and inquire who was the first and original transgressor, and whether man, when moulded by the hands of his Maker, sprang forth as such, an imperfect and sinful being.

Amidst all the extravagances of tradition, and the speculations of philosophy, we are informed by poets, historians, and mythologists, that the first age was pure, and man afterwards became corrupt. By referring to the sacred records, we find that man was created holy, and that he was a being with whom his Maker condescended to hold intercourse. We read, that he only enjoyed conditional happiness, and that death was to be the consequence of his disobedience. He sinned; and we all know the dreadful consequences that have ensued; but he sinned as a moral being, and by no necessity. He was supplied with uncontaminated reason, that he might comprehend the wisdom and justice of God in placing him in a state of probation, and was beforehand acquainted with the sentence pronounced on disobedience. He could not have sinned, had he not been a moral being, possessed of free-will; neither could he have been a moral and accountable being, placed here in a state of probation, had he not possessed free-will. If, then, the wisdom of God is impeached, it is in creating man a moral being, or in endowing him, as such, with a free-will. Now, let us deprive man of either of these, and he immediately becomes a mere passive agent in creation, shut out from all the pleasures of virtue; while, by its necessity, he could not expect hereafter to rise to a higher state of existence, as the reward of an obedience inevitably enforced.

We behold the magnificent creation, and all the varied and beautiful productions of the earth; we find, by reason and revelation, that they were formed for man, and that man was made lord of nature. From these things we are led to conceive of his importance and glorious destiny. We cannot ask why man was created; such convictions arise, that it was for the noblest purposes; and if he has defeated them, let him not add to his crimes, by foolishly charging the consequences of his transgressions upon his Maker.

"Is man more just than God? Is man more pure
Than He who deems e'en seraphs insecure?
Creatures of clay—vain dwellers in the dust!
The moth survives you, and are ye more just?"

In conclusion: Evil is traced to a disobedience of the regulations of the Supreme Being, and the power of this disobedience, to the free-will of man, as a moral being. It is not for us to argue whether the happiness of the human race is in-

creased, upon the whole, by this arrangement, or whether the present existence of evil will finally be detrimental to the glory of God. We do not pretend to possess the capability of comprehending a subject which involves infinite knowledge; but we may use the words of Epictetus, "Si omnino ego Deum declararem, vel ego Deus essem, vel ille Deus non potest;" or, as they are paraphrased by Young—

"Could we perceive him, God he could not be;
Or he not God, or we could not be men:
A God alone can comprehend a God."

Imperial Magazine.

THOUGHTS ON FRIENDSHIP.

That a strict regard to the cultivation of the reciprocal duties of life, diffuses comfort, and perpetuates happiness, in every community where they are the most scrupulously guarded and conscientiously cherished, a superficial acquaintance, a mere cursory glance at the actual state of human society, is sufficient to demonstrate, and also to corroborate its benignant tendency, and confirm its salutary effects.

That social and public duties are repeatedly inculcated, and very solemnly enforced, in the sacred writings, is evident to every one, who peruses its pages, and studies its contents, untinged with the acrimony of party, and unbiassed by the arts of sophistical reasoning. For there the grand principles in which they are incorporated, and the virtues out of which they naturally grow, are strongly and accurately defined, and from these radical premises, their authors rigidly and earnestly recommended and enjoin their due and consistent performance.

That friendship, founded on virtuous principles, is conducive to practical happiness, no one will seriously attempt to deny, as its utility is fairly ascertained, and its merit fully appreciated. In the varied emergencies of life, he who can have recourse to the assistance of a sympathizing friend, will find it an invaluable acquisition, in meliorating the trials, disentangling the difficulties, and smoothing the asperities of his earthly tribulations. The recollection that our conduct is submitted to the inspection of a friend who is solicitous for our welfare, will prove influential in restraining from any aberrations to vicious practices, and in stimulating an ardent desire in our breasts, for the accomplishment of virtuous deeds. What may appear insuperable, and environed with a formidable array of difficulties at first view, to our bewildered judgment and perplexed understanding, will assume quite a contrary aspect, and a milder appearance, to him who comes to the decision of a question with a mind cool and collected, neither distorted by passion, nor harrassed with fatigue. He who is conscious of having gained the esteem and affection of a person distinguished for virtue, and eminent for piety, the very idea of the bare possibility of forfeiting his favour, and being deprived of his counsel and advice, will be a powerful aid, and a strong encouragement, to continue diligently in the path of integrity, to listen at all times to the call of duty, and obey the suggestions of unsophisticated reason.

The essential qualities of true friendship are constancy and fidelity, through all the changes of fortune, and vicissitudes of life. Without these indispensable ingredients, it is totally worthless and valueless; a mere attenuated thread, which accidental causes may sever, and unpremeditated neglect may make nugatory. An inconstant man may, perhaps, occasionally feel the glow of affection relaxing the finer fibres of his heart, either excited by the amiable vir-

tues of another, or by one to whom he has been indebted for previous assistance. But after these temporary feelings have subsided, either selfish interest alienates, or objects more novel attract him. Inviolable fidelity is equally as necessary in all social compacts, as allegiance is in political, to secure confidence and trust, to bind promises, and render engagements sacred, and to divulge nothing which will injure our friend's honour, or invalidate his credit. Hence, it has been long remarked, that friendship must be confined to one object; or, to use the words of the axiom, "he that hath friends, has no friend." As the objects become multiplied, the ardour of kindness will be dissipated; that implicit confidence, and unsuspecting security, which friendship requires, will be endangered and impaired; for the contracted limits of the human mind will not allow it intensely to contemplate more than one idea at the same time. A divided affection may be termed benevolence, but it can never claim the dignified name of friendship.

To sustain the glow of friendship, so that it may remain unenfeebled, and its efficacy unobstructed, we must never imagine to ourselves a character arrayed in all the attributes of ideal perfection, exempt from the defects which adhere to terrestrial intelligences, in those with whom we contract ties of intimacy. In proportion as our expectations are immoderate, we shall assuredly meet with disappointments, and be the more likely to be sobered, and recalled from the contemplation of abstract excellence, to the consideration of naked imperfection, perverse contradiction, and undisguised harshness of manners. A false estimation of human nature, in matters of vital importance, such as the qualifications for friendship, is sure to lead to chimerical notions of the extraordinary virtues of those with whom we associate, so that the least obliquity of behaviour, or deficiency in the forms of salutation, will estrange affection, dissolve intimacy, and introduce disgust where attachment once subsisted. We know that we are peccable, therefore it is highly inconsistent not to expect some blemishes in the most amiable characters, who, equally with ourselves, have their infirmities, and are liable to error.

It is necessary for the growth and preservation of friendship, that we cultivate a temper open and ingenuous; for equivocation is as detrimental to this beautiful but tender flower of the social parterre, as the mildew is injurious to the bright and flexile flowers in nature's garden. Unsuspecting confidence, reciprocally maintained, is the germ from which all the benefits of cordial friendship emanate. Concealment, suspicion, and distrust, are quite alien to its nature, and inimical to its genius. A captiousness of spirit, a proneness to contradict, is equally unfavourable; it very often disturbs the peace of domestic life, provokes the animosity of the heart, and imbitters the enjoyment of friends.

But the great and truest test of friendship is, an unswerving adherence to the cause of our friend, in danger and distress; "thine own friend forsake not;" to continue as steadfast by his declining fortune, as by his rising reputation; undeterred by sordid interest, and unshackled by the tyranny of power. Then is the time to exert all our influence to extricate him from his approaching difficulties, and to do all in our power to rescue him from impending evil; then shall we prove a friend, indeed, worthy of that sacred appellation; then, our assertions of fidelity will not be without proof, and our protestations not unaccompanied by practical demon-

strations of regard. To be zealous in a good cause, and especially at such seasons, always displays to the best advantage the principles we have imbibed; and exalted magnanimity, which always turns its attention to the claims of the injured and the oppressed, uniformly attracts the veneration of the good, gains the approbation of the wise, and secures the admiration of mankind.—*ib.*

SPECULATOR.

For the Methodist Protestant.

Improbability of essential changes, in the government of the Methodist E. Church, at the next General Conference.

Dear Friend,—Do you hear a single note of preparation indicative of a change—an important change, to be proposed by any one, either bishop, minister, or layman? Have you seen or heard of a single pamphlet, or any other means, in the form of an appeal, from any minister or member of that church, in favor of christian liberty? Who are to be the leaders in the coming conference—the high-minded, talented; christian, republican ministers, who are to declare for equality of church rights and privileges against clerical despotism and church vasalage? Do you know, or have you heard of such a worthy man? Look, and see if you can find, that any sort of a thing in any shape has proceeded from any minister or member of the M. E. Church, which even looks toward essential changes in that community as desirable, or probable, or possible?

Where is the travelling minister in the service of Episcopal Methodism who has dared, or dare venture, to declare for the hated republican principle of an equal church representation? Did you ever hear one whisper a wish in the dark, that laymen might at last be seated in legislative equality with himself and all his brethren? Not lately have you heard even such a whisper. Where, then, are the men who will come out in broad day light, and assert the rights of christian men? Of American christians? Of Episcopal Methodists? "Ah!" say you, "there *must* be essential changes." Yea, there *must* be essential changes. I grant there *must* be essential changes in the government of the M. E. C. Necessity has no law, save one, and that is its own. Therefore let it be written, there *must* be, *changes*, as predicted. But not this year.

Suppose twenty members of the next General Conference should rise up in a body and alarm, each man himself, and all the others, and every body else, by admitting that the government, however just it was at first, is now unequal and unjust, could they succeed in convincing the great majority, that they were any wiser than other people? I will grant that each of these supposed twenty, may be qualified leaders in such a cause, in such a place, and before this whole republican public. And what then, these twenty will be marked and proscribed, and will be made such examples of, as will be the sufficient lesson for other meddlers in such matters as but very few of the wisest and best of men can understand.

Ah! say you, many of the elect members of the next General Conference have been reformers for ten years past. Very few of these reformers have been elected—the heterodox notions, of the few who may be there, will find no entertainment. Why, the men had received their reputation long ago.

I will tell you what, it is very possible may be. There may be some unimportant changes

in some of the lesser members of Episcopal Methodism; but, the body will be, after May 1832, as large, and strong, and handsome, and commanding, as ever—will look as well as if it were one thousand years old, and more. The elders will, to a man, look abroad as christian ministers and rulers, feeling, and being felt, as the sole and undisputed proprietors of their own church. This you may expect while ever accessions are by thousands a year, and no new secessions. What think you of members in 1832, being put down 100,000 more than they were in 1828? Let the convincing arguments of increase be attentively listened to, and be carefully considered, and who then is to be so fool-hardy as to prove the untried advantages of church representation and lay-legislation!

Look at the M. E. Ministers' funds in hand and in prospect—think you that lay-folk are to be permitted an "authoritative control" over these? Just look at the Book concern—large and handsome buildings are to be erected in New York for its accommodation. Where is the weekly paper whose lists are half so long as the Advocate's? The Quarterly, too, is it not flourishing? The Wesleyan University is to prosper exceedingly. Now, I and you shall rejoice, as sincerely as others, to see good men do good, but we should not expect that good men, who are doing, and who will do, all the good that is done in the earth, will ever admit any co-partners. No. The preachers have done all. Wherefore have lay help? They will not, at present.

Nevertheless, do not be at all surprised, to hear it asserted, that great questions were before the Conference; that they were warmly discussed; great zeal, learning, and eloquence were brought to the aid of the subjects, and that some of the speakers did themselves infinite credit—that the elders of the M. E. Church are in no-wise inimical to church rights, properly understood; nor to our republican principles, in their legitimate uses; but they are not innovators; and they are determined, by all lawful means, to maintain, in all their pristine purity, the original and great institutions of the fathers. When these great questions are to be brought forth for the public admiration, the public will be notified in some commendable manner, and the doors may be opened in proof of fair dealing, and some hundreds may attend. Yet, expect not any essential changes in that government, this year.

LAICUS.

January, 1832.

MISCELLANY.

SCENERY OF JUDEA.

As we advanced, the aspect of the mountains still continued the same, that is, white, dusty, without shade, without tree, without herbage, without moss. At half past four we descended from the lofty chain of these mountains to another less elevated. We proceeded for fifty minutes over a level plain, and at length arrived at the last range of hills that form the western border of the valley of the Jordan and the Dead Sea. The sun was near setting; we alighted to give a little rest to our horses, and I contemplated at leisure the lake, the valley, and the river.

When we hear of a valley, we figure to ourselves a valley either cultivated or uncultivated: if the former, it is covered with crops of various kinds; vineyards, villages, and cattle; if the latter, it presents herbage and woods. It is watered by a river, this river has windings in its course; and the hills which bound this valley

have themselves undulations which form a prospect agreeable to the eye.

Here nothing of the kind is to be found. Figure to yourself two long chains of mountains running in a parrallel direction from north to south, without breaks, and without undulations. The eastern chain, called the mountains of Arabia, is the highest; when seen at the distance of eight or ten leagues, you would take it to be a prodigious perpendicular wall perfectly resembling Jura in its form and azure color. Not one summit, not the smallest peak can be distinguished; you merely perceive slight inflections here and there, as if the hand of the painter who drew this horizontal line along the sky had trembled in some places.

The western range belongs to the mountains of Judea. Less lofty and more unequal than the eastern chain, it differs from the other in its nature also: it exhibits heaps of chalk and sand, whose form bears some resemblance to piles of arms, waving standards, or the tents of a camp seated on the border of a plain. On the Arabian side, on the contrary, nothing is to be seen but black perpendicular rocks, which throw their lengthened shadow over the waters of the Dead Sea. The smallest bird of heaven would not find among these rocks a blade of grass for its sustenance; every thing there announces the country of a reprobate people, and seems to breathe the horror and incest whence sprung Ammon and Moab.

The valley, bounded by these two chains of mountains, displays a soil resembling the bottom of a sea that has long retired from its bed; a beach covered with salt, dry mud, and moving sands furrowed, as it were, by the waves. Here and there stunted shrubs with difficulty vegetate upon this inanimate tract; their leaves are covered with salt, which has nourished them, and their bark has a smoky smell and taste. Instead of villages you perceive the ruins of a few towers. Through the middle of this valley flows a discolored river, which reluctantly creeps towards the pestilential lake by which it is ingulphed. Its course amidst the sands can be distinguished only by the willows and reeds that border it; and the Arab lies in ambush among the reeds to attack the traveller and to plunder the pilgrim.

Such is the scene famous for the benedictions and the curses of heaven. This river is the Jordan; this lake is the Dead Sea; it appears brilliant, but the guilty cities entombed in its bottom seem to have poisoned its waters. Its shores are without birds, without trees, without verdure; and its waters excessively bitter, and so heavy that the most impetuous winds can scarcely ruffle their surface.

When you travel in Judea, the heart is at first filled with profound disgust; but when, passing from solitude to solitude, boundless space opens before you, this disgust wears off by degrees, and you feel a secret awe, which, so far from depressing the soul, imparts life, and elevates the genius. Extraordinary appearances every where proclaim a land teeming with miracles; the burning sun, the towering eagle, the barren fig-tree, all the poetry, all the pictures of Scripture are here. Every name commemorates a mystery; every grot proclaims the future; every hill echoes the accents of a prophet. God himself has spoken in these regions; dried up rivers, riven rocks, half opened sepulchres, attest the prodigy: the desert still appears mute with terror, and you would imagine that it had never presumed to interrupt the silence since it heard the awful voice of the Eternal.—*Chatcaubriand.*



POETRY.

From the Imperial Magazine.

"EVERY THING IS BEAUTIFUL IN ITS SEASON."

Eccles. iii.

Oh! there is beauty in the morn's first ray,
When the sun rises from his eastern bed,—
And in the farewell gleam of closing day,
When in the west he drops his wearied head.

And there is beauty, when the silent night,
Wearing her starry coronet, comes forth,
Upon her polish'd car of silver light,
And sways her sceptre o'er the sleeping earth.

And there is beauty, when chill winter's hand
Throws o'er the world a robe of virgin snow,
And, waving wide her frost-encircled wand,
With icy diamonds gems each forest bough.

And there is beauty, when the timid spring
Flings her green mantle o'er the frozen earth,
When in the verdant woods the wild birds sing,
And the vales echo with their youthful mirth.

But there shall be most beauty, when the Sun
Of Immortality itself shall rise,
When the last sand of fleeting time shall run,
And bright Eternity dawn on our eyes.

From the same.

CHRIST ALL-SUFFICIENT.

What though the storms of affliction may low'r,
Dangers without and temptations within,
Yet hope may spring forth from the bitterest hour,
And gild with its rainbow the region of sin.

Oh strong is the sword, and mighty the wielder,
Faithful his love through eternity's space,
Though oppress be the soul, his mercy can shield her,
And dispel all her clouds with the light of his face.

Satan is busy, and struggles to sever
The wavering soul from her Saviour—her hold,
That crafty beguiler, the world, will endeavour
To pass off its poison in vessels of gold.

Still there is One, who will ever protect us;
Still there is One, who is mighty to save:
Still He is nigh, to guide and direct us;
He will lead us in comfort through death and the grave.

Go on then, my soul; let hope never fail thee;
Thy Saviour is nigh, and a conqueror thou'lt prove!
When the conflict is over, his angels will hail thee,
And bring thee to bask in the beams of his love!

The world cannot harm thee, with all its disguises;
Thy Jesus is by thee—then banish thy fear;
Poison and dross are its glittering prizes,
And Satan's a coward when Jesus is near.

Mountains shall melt, and rocks fall to powder,
Earth shall dissolve, and the heavens shall fall;
But thy word of defence waxes louder and louder,
"Thy God is thy Saviour, and reigns over all!"

RELIGION.

Religion, whether natural or revealed, has always the same beneficial influence on the mind. In youth, in health and prosperity, it awakens feelings of gratitude and sublime love, and purifies at the same time that it exalts; but it is in misfortune, in sickness, in age, that its effects are most truly and beneficially felt; when submission in faith and humble trust in the Divine will, from duties become pleasures, undecaying sources of consolation; that it creates powers which were believed to be extinct, and give a freshness to the mind which was supposed to have passed away for ever, but which is now renovated as an immortal hope.

INTELLIGENCE.

FOREIGN NEWS.

Arrivals at New York bring Liverpool advices to the 17th November, inclusive.

ENGLAND.

Rumors of an intended resignation of the ministers had prevailed for several days, though contradicted by the Courier. The indecision in the policy of the ministry had, it was thought, strengthened the opposition.—The hope of passing the reform bill by conversions among the lords, is admitted by that paper to be fallacious—twelve being the largest number of changes in favor of it, and there being three or four that formerly supported the bill who will now oppose it. Further delay in the creation of new peers, with a view of carrying the measure, is condemned.

The alarm about the cholera had greatly subsided, although there has been an increase of cases at Sunderland, and one had presented itself at Newcastle—it being considered generally to be of domestic, and not foreign origin; though the London Courier has no hesitation in pronouncing it the Asiatic cholera, modified and changed by the climate of England.

Mr. O'Connell had proposed to form a grand national union, with a view of giving effect to the expression of opinion on political subjects.

The English Parliament was expected to meet on the 6th December, a Liverpool paper records no less than 21 fires; all lighted, it is supposed, by the torch of the incendiary. Public attention continues to be much excited in regard to the Cholera Morbus. The papers are generally occupied with discussions concerning it. A number of cases have occurred at Sunderland.

FRANCE.

The peerage bill had not yet been presented to the house of peers. Its passage in that body was doubted, unless new peers were created, which project presented serious difficulties. A debate recently occurred in the chamber of deputies on the subject of ministers having received the sons of Marshal Ney, into the French army, from a foreign service. The propriety of which measure was conceded by the chambers.

The minister of marine had despatched telegraphic information to all the sea-ports, directing the most rigid quarantine to be enforced upon all vessels coming from England, to avoid the introduction of the cholera.

BELGIUM AND HOLLAND.

Some uneasiness was felt in consequence of the continued silence of the king of Holland upon the subject of the approval of the treaty between these two powers, and a report that he had appealed to the Emperor of Russia—it was, however, thought that he would ultimately accede to the terms of the treaty.

SPAIN.

There had been some movements in the army of Spain, which had given rise to active speculations among the political circles of Paris, as to the objects of Ferdinand.

RUSSIA AND POLAND.

There is nothing from these countries, except the official report of Prince Paskewitch, of the storming and capture of Warsaw. The whole loss of the Russian army is computed at 3,000 killed, including 63 officers, and 7,500 wounded, including 445 officers.

STILL LATER.

By the packet Havre, at New York on Tuesday from Havre, whence she sailed on the 24th Nov. the N York American has received Paris files to the 23d inclusive,—Havre to the 24th—and Gallignani's Messenger of the latest date.

The most important intelligence is that of the creation, by the King of France, of 30 Peers for life, in order to carry the bill in the House of Peers, for the abolition of an hereditary Peerage.

On the 21st of November, the King of England further prorogued Parliament until the 6th of December.

The King, on the same day, issued a proclamation, declaring "political associations" unconstitutional and illegal.

The papers teem with accounts of meetings, disturbances, riots, want, and sickness, in England. The lawyers in Kilkenny, Ireland have refused to undertake the recovery of tithes for the clergy.

POLAND.

Berlin, Nov. 7.—The accounts from Poland are of a very unfavorable and gloomy description. There is scarcely a family that has not lost some of its members by the war, or that is not uneasy about their future state. Property is destroyed, and commerce revives but slowly.

BUSINESS DEPARTMENT.

Remittances on account of this paper, received and thank-fully acknowledged, from the following persons, viz:

W. C. Spindler, S. Geyer By J. D. Day, for Mr. Phillips. Thomas Mummey. By R. Pearson, for himself, William Bentley, and James Butler. John Wood. By Zachariah Williams, for himself and Eliza Williams. D. A. Smith, B. G. Mercer, William Staughton. By Jas. Parrott, for William Loveday. By B. Burgess, for himself, Hiram Harding, John Ingram, and John Landsdell. By N. Snethen, for Samuel Parker, Henry Nash, Olcott White, and Mr. Springer, sen. By A. J. Percy, for William Brown, James Lyon, Mrs. Miller, Abraham Barrett, John Spock, and Jeremiah Fox. James Delbridge, Abner Webb. By J. B. Goodenough, for himself, E. Blackton, and Henry Lyon. J. P. Howard, Samuel Cronise, William Morris, W. Lang, R. B. Collins, J. D. Hines. By David Goodner, for himself and Thomas S. Stilwell. By J. J. Burroughs, for W. S. Way, and J. R. Hubbard, Thomas Bond. By L. F. Cosby, for Misses Barr and Stone, Miss Mary Maulove.

Remittances on account of First Volume—received from the following persons, viz:

By J. D. Day, for W. M. Powell. E. Millsap, W. Penticost, for 1831 and 1832. Isaiah Fox, Dr JH. Owings, P. G. Mercer. T. B. Watts, for 1831 and 1832. J. R. Weeks, for do do. L. Layton, Daniel F. Hatchett, for 1831 and 1832. By J. J. Burroughs, for W. J. Woodhouse, and Charles H. Williams. W. P. Johnson, J. Manning, Marvil Millsap, for 1831 and 1832.

Receipts for Books—gratefully recorded.

J. H. Goodenough,	-	-	\$1 00
Eppes Tucker,	-	-	10 00
David Goodner,	-	-	1 00
W. S. Chappell,	-	-	10 00

LETTERS RECEIVED.

J. D. Day, R. Pearson, J. Toy, Ai Barney, W. S. Smith, Z. Williams, E. Millsap, W. Penticost, James Parrott, (the \$10 is received,) J. R. Weeks, E. Crumbacker, (yes.) F. S. Mitchell, B. Burgess, D & C Landreth, J. J. Percy, (yes.) N. Snethen, J. Goodwin, R. Jackson, E. L. Carey & Hart, L. Layton, R. Lattimer, J. B. Goodenough, (yes.) Peter M. Pearson, (yes.) Eppes Tucker, J. W. Jeffries, Marill Collier, John Morris, J. D. McCoy, David Ayres, Peter Light, Charles Rice, Moses Lyon, William Collier, James D. Hines, and Rezin Collins, (the books will be sent.) David Goodner, W. S. Greenwood, B. H. Richardson, R. B. Thompson, W. S. Stockton, Lewis F. Cosby, J. J. Burroughs, W. Wentz, W. Wyman, W. Robinson, Ira A. Easter, W. Johnson, W. Penticost, George Smith.

Receipts for Rev. D. B. Dorsey.

A Claibourn,	-	-	\$2 50
W. P. Johnson,	-	-	2 00
Lemuel Pope,	-	-	1 00
J. Whitaker,	-	-	1 00
S. L. Hart,	-	-	2 00
J. Y. Moyler,	-	-	2 00
J. Givan,	-	-	2 00
John Wamble,	-	-	1 50

JOHN J. HARROD,
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